Wesley and, in our day, Karl Earth. What has mattered in history is not so much the Jewish revelation of the unity of God as the Jewish intuition of that God's moral nature.

But men's lives rest not only on what the great Hebraic Christian moral teacher and philosopher Immanuel Kant called the " categorical imperative ", the austere command "Thou shalt" or "Thou shalt not" by which we do the right because we must. Men need a vision which gives meaning to moral striving. This can take the form of one of two ideals in which present inequalities are re-dressed, the one that of a perfected social order, the other that of a perfected individual life-cycle. Both these ideals took shape in the Hebraic tradition, the former receiving more stress in Judaism, the latter in Christianity.

Although obviously compatible with one another they have appealed separately to different persons and different ages, and both have stimulated reflection, the one on the practical problem of social justice, the other on the religious problem of immortality. If one adds the institution of the Sabbath, which is nothing other than the voluntary limitation of the hours of labour which raises man above the beasts and asserts man's moral dignity as a human being, we have a trio of Hebraic ideals directly derived from the Old Testament which yet have a role to play in our civilisation.

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Mention was made of two Jewish

philosophers, Philo and Maimonides, whose work is woven into the texture of Christian theology. But the world-outlook of the mediaeval schoolmen was not merely theological in the narrow sense and they took, as we saw, all knowledge to be their province. This mediaeval world of knowledge